

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE SEALED NECTAR (THE HIJRAH TO ABYSSINIA)

03.04.2012 (Evening Dars)

- yesterday I told you that the kuffaar gathered in a counsel
- to discuss how to slander the Prophet (ﷺ)
- this is what they do to assassinate the character of the person preaching the haqq and Quraish was no different

So they gathered at the house of Al Waleed ibn Mugheerah

- because he was jealous of the Prophet, he wanted to be the Prophet

They decided to agree on a name that they would use

- to tell the people coming for pilgrimage
- but this did not stop the message
- even though they assassinated his character
- the message continued to spread

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. (29) And whenever they passed by them, used to wink one to another (in mockery); (30) And when they returned to their own people, they would return jesting; (31) And when they saw them, they said: "Verily! These have indeed gone astray!" (32) But they (disbelievers, sinners) had not been sent as watchers over them (the believers).(33) (Al-Mutaffifin 83:29-33)

Allah revealed these ayats above talking about the mockery they used to do

- this was their behaviour when they see the believers
- this is called propaganda warfare

They ridicule you because they want you to suffer inferior complex

- and this is the first step to apostasy
- so they felt themselves superior and so used to laugh and wink at the Muslims sarcastically

They would speak ill of them calling them fools and derogatory names

- but on the day of judgment the believers will laugh at them
- the tables will be turned the other way

Today the disbelievers laugh at the hijab, they laugh at the beard

- so propaganda warfare continued and because of this they have the Fox news, Sun newspaper
- to rip off Islamophobia among the population

It is narrated that An-Nadr, at a later stage, headed for Heerah where he got conversant with the

traditions of the kings of Persia and the accounts of people like Rustum and Asphandiar, and then returned to Makkah. Here he would always shadow the Messenger's steps in whatever audiences the later held to preach the new faith and to caution people against Allah's wrath. An-Nadr would directly follow the Prophet [pbuh] and narrate to the same audience long tales about those people of Persia. He would then always append his talk with a question cunningly inquiring if he did not outdo Muhammad [ﷺ]. [Ibn Hisham 1/299,300,358; Tafheem- ul-Qur'an 4/8,9].

When the rasul (ﷺ) was in Makkah giving the Dawah

- he used to target the pilgrims to preach Islam to them
- a man called An Nadr went to Persia and brought back singing girls
- so when the prophet was preaching
- he would tell the people to come and be entertained by the pretty girls
- because of his behaviour Allah revealed;

And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). (Luqman 31:6)

- Allah is telling you to expect the kuffaar to use their entertainment company
- to take people away from Islam e.g. if a Shaikh is going to have a conference at a particular day
- the kuffaar will bring a singer from Hollywood on the same day
- the majority of the Muslims will go and listen to the singer than the Shaikh
- because most Muslims are weak and have the disease of hypocrisy
- they prefer music over Qur'an and Sunnah

So Nadr brought singing girls from Persia to make people not listen to the prophet

- and so Allah revealed the ayah of 31:6

There may be someone travelling on a journey

- and instead of listening to Qur'an he prefers to listen to music
- so the music is used to compete with Allah's words
- this person when he goes for a Khutbah he will sleep
- but if you put him to watch Hollywood movies, he will not sleep, he will be wide-awake
- his heart does not gravitate towards Qur'an and Sunnah

On the authority of Ibn Jareer and At- Tabarani, the idolaters offered that Muhammad [pbuh] worship their gods for a year, and they worship his Lord for a year. In another version, they said: "If you accept our gods, we would worship yours."

When they realise that the followers of Muhammad continued to grow

- they approached him and said to him we want a compromise
- that we worship Allah for a year and worship our idols for the following year

Ibn Ishaq related that Al-Aswad bin Al- Muttalib, Al-Waleed bin Al-Mugheerah, Omaiya bin Khalaf and Al- 'As bin Wa'il As-Sahmy, a constellation of influential polytheists, intercepted the

Prophet [pbuh] while he was circumambulating in the Holy Sanctuary, and offered him to worship that they worshipped, and they worship that he worshipped so that, according to them, both parties would reach a common denominator. They added "Should the Lord you worship prove to be better than ours, then it will be so much better for us, but if our gods proved to be better than yours, then you would have benefit from it." Allah, the Exalted, was decisive on the spot and revealed the following Chapter: "Say: "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, in Al-Qadar, etc.)! I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping, nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism). [Al-Qur'an 109] [Ibn Hisham 1/362]

The kuffaar made an indecent proposal and because of that, Allah said;

Say (O Muhammad (ﷺ) to these Mushrikûn and Kafirûn): "O Al-Kafirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! (1) "I worship not that which you worship, (2) "Nor will you worship that which I worship. (3) "And I shall not worship that which you are worshipping. (4) "Nor will you worship that which I worship. (5) "To you be your religion, and to me my religion (Islamic Monotheism)." (6) (Al-Kafirun 109:1-6)

- this was the cause of revelation of this Surah
- it is equal to a quarter of the Qur'an
- and if you understand it's Tafseer you will never waver over your Deen
- because this Surah saves you from hypocrisy

Farwah ibn Nawfal reported that he went to the Prophet and requested, "O Messenger of Allah, ﷺ teach me something that I may say when I retire to my bed." He said, "Recite "Surah Kafiroom" for it is a rejection of polytheism." Shu'hah said that he would say sometimes, "(recite) once." and sometimes he did not say that. [Tirmidhi 3414, Ahmed 23868, Abu Dawud 5055]

Anas (RA) ibn Malik reported that Allah's Messenger (ﷺ) said, "If anyone recites (az-Zilzal, surah # 99), it represents for him half the Qur'an. If anyone recites (al- Kafirun, surah # 109), it represents for him one-fourth of the Quran and if anyone recites (al-Ikhlâs, surah # 112) then it represents for him one-third of the Qur'an." (Tirmidhi 2902)

Allah told the kuffaar the Muslims would never compromise

- and when they realized this, they started prosecuting the Muslims
- this is because we have two parties, that of the truth and that of falsehood and the battle between them is never ending

STRATEGIES USED BY THE KUFFAAR

1. THEY IGNORED HIM

- they said he will one day run out of words and so Allah revealed this will never happen
- for if all the tress should become pens and the seven seas ink, they will dry up

-and still you did not write all that should be written about Allah's deen

Say (O Muhammad ﷺ to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Al-Kahf 18:109)

And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All Mighty, All Wise. (Luqman 31:27)

2. THEY APPROACHED HIM FOR A COMPROMISE

-and when he refused to do they sought to prosecute

3. PROSECUTION

-Ruqaiya and Umm Khulthum were married to the two sons of Abu Lahab

-and he forced them to divorced them, he said they were helping Muhammad to feed them

How comes these daughters were married to these kaafir men? This was in the early part of Islam
-and later Allah made it haraam and revealed;

O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgment of Allah. He judges between you. And Allah is All-Knowing, All-Wise. (Al-Mumtahinah 60:10)

-therefore Muslim women are not allowed to marry kaafir men

-and do not quote abrogated evidences like Aasia's marriage to the Fir'aun

-that Shariah was that of Musa and he came before Muhammad (ﷺ)

-one of the signs of a munafiq is that he quotes abrogated evidences for his hujjah

Umm Jameel was the wife of Abu Lahab she used to put thorns on his path to the masjid

-also one day Uqba placed the intestines of an animal on the back of the rasul

-while he was in sajdah, it was Fatimah that came to remove it

Al-Bukhari, on the authority of Ibn Mas'ud, narrated that once when the Prophet [ﷺ] was prostrating himself while praying in Al-Ka'bah, Abu Jahl asked his companions to bring the dirty foetus of a she-camel and place it on his back. 'Uqbah bin Abi Mu'ait was the unfortunate man who hastened to do this ignoble act. A peal of laughter rose amongst the infidels. In the meanwhile, Fatimah, the daughter of the Prophet [ﷺ], happened to pass that way. She removed the filth from her father's back. The Prophet [ﷺ] invoked the wrath of Allah upon them, especially upon Abu Jahl, 'Utbah bin Rabi'a, Shaibah bin Rabi'a, Al-Waleed bin

'Utbah, Omaiya bin Khalaf and 'Uqbah bin Mu'ait. It is recorded that all of them were killed in the battle of Badr. [Bukhari 1/37]

The rasul (ﷺ) made a dua against them

1. Abu Jahl
2. Utbah
3. Uqbah ibn Mueet
4. Shaybah

-all of them were killed in Badr

When the kuffaar used propaganda warfare against the Prophet Allah revealed;

Woe to every slanderer and backbiter. (1) Who has gathered wealth and counted it, (2) He thinks that his wealth will make him last forever! (3) Nay! Verily, he will be thrown into the crushing Fire.(4) (Al-Humazah 104:1-4)

Among the people who were persecuted by the pagans of Makkah was Bilal

- whenever Abu Jahl heard of someone embracing Islam from noble birth
- he will look down upon him and say his acumen is inaccurate
- he would threaten him with cutting off his business

If the revert was weak, he would beat him brutally and put him to unspeakable torture

- but those from noble tribes were not beaten by him

Bilal, the slave of Omaiya bin Khalaf, was severely beaten by his master when the latter came to know of his conversion to Islam. Sometimes a rope was put around his neck and street boys were made to drag him through the streets and even across the hillocks of Makkah. At times he was subjected to prolonged deprivation of food and drink; at others he was bound up, made to lie down on the burning sand and under the crushing burden of heavy stones. Similar other measures were resorted to in order to force him to recant. All this proved in vain. He persisted in his belief in the Oneness of Allah. On one such occasion, Abu Bakr was passing by; moved by pity, he purchased and emancipated him from slavery. [Ibn Hisham 1/317-318; Rahmat- ul-lil'alameen 1/57]

They used to burn Bilal with red hot iron and drag him on the sand of the desert

- but with all this torture, he would say Allahu Ahad and refused to give in

One day Abu Bakr passed by him being punish and decided to set him free

- a man asked him why were you saying Allahu Ahad when they were beating you
- he said had I known of a word that would hurt them more, I would have said it

2. AMMAR IBN YAASIR

- he was prosecuted with his mother Sumayya and father Yaasir
- when he heard of the Islam of Sumayya, Abu Jahl went to her house and beat her

-when she spat on him, he stabbed her and killed her, he also killed her husband Yaasir

He killed them because they did not have a powerful tribe to defend them

-so Ammar lost his parents, Abu Jahl then turned to Ammar and started beating him up

-and asked him to renounce Islam, so he did so with his tongue

And when he saw the prophet, he said to him

-how can I look you in the eyes when I renounced your religion

-but the prophet told him not to worry because it was just on his tongue not in the heart

So if a kaafir should approach you to renounce Islam or he would kill you

-you are allowed to do so, but am sure most of you will say I will never do so

-I would prefer the kaafir to kill me, so I die as a Shaheed

-when Ammar did this Allah (سبحانه وتعالى) revealed;

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. (An-Nahl 16:106)

-to say he did not do wrong

-this ayah was revealed for Amaar ibn Yaasir because he renounced Islam with his tongue

The Prophet said verily Allah has forgiven my followers for things they did by:

-mistake

-duress

-forgetfulness

On the authority of Ibn Abbas (RA), that the Messenger of Allah (ﷺ) said: Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress. A hasan hadith related by Ibn Majah, and al-Bayhaquee and others.

If the kuffaar hold a gun at you and force you to commit Zina, apostate, drink alcohol or eat pork

-if you do so, you did nothing wrong because Amaar did exactly that and Allah revealed an ayah to say he did not do anything wrong

-because it is ikraah meaning forced

The kuffaar use torture to get information from the mujahideen

-in that case you are allowed to lie to them

-but you are not allowed to reveal the secrets of the mujahideen

-this is because you are allowed to lie on the battlefield

Narrated Ka'b ibn Malik: When the Prophet (ﷺ) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: "War is deception". [Abu Dawud 2629, Tirmidhi 1681, Ahmed 14312]

You can lie;

1. on the battlefield
2. to save a marriage
3. for two Muslims to make up

...Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases: in battle, for bringing reconciliation amongst persons and the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation between them). [Sahih Muslim, Book 32, Hadith #6303]

The people working in Afghanistan to translate for the kuffaar is not ikraah

- the country is invaded and you work for the kuffaar?
- these hypocrites are more dangerous because they know the language and terrain
- and they are paid a lot of money, so this is not ikraah
- because you were not forced to work for them

Those soldiers working for the kuffaar, this is not ikraah too

- if you join the army of the Taghoot you have apostate

Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghût (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan). (An-Nisa 4:76)

- the evidence is in the ayah above
- you are only allowed to join the army of the mujahideen
- if you join the kaafir army and die, you die as a kaafir

When the persecution become unbearable, the Prophet started holding a secret meeting

- one day when they were going a mushrik followed them, to know where they were going
- Saad ibn Abi Waqqas beat him up and killed him
- so he was the first Muslims to shed blood in Islam for Islam

In the light of these inhuman persecutions, the Prophet [ﷺ] deemed it wise to advise his followers to conceal their conversion, in both word and deed. He took the decision to meet them secretly lest Quraish should get to know of his designs, and so take measures that might foil his goals. He also had in mind to avoid any sort of open confrontation with the polytheists because such a thing at this early stage would not be in the interest of the newly-born Call, still vulnerable and not fully fledged. Once, in the fourth year of Prophet-hood, the Muslims were on their way to the hillocks of Makkah to hold a clandestine meeting with the Prophet [ﷺ], when a group of polytheists did observe their suspicious movement, began to abuse, and fight them. Sa'd bin Abi Waqqas beat a polytheist and shed his blood and thus recorded the first instance of bloodshed in the history of Islam. [Ibn Hisham 1/263]

The Prophet told his Sahabah to make hijrah to Abyssinia for in this land no man is oppressed

- 12 men and 4 women migrated, including Uthman ibn Affan and Ruqaiya
- the prophet said about their migration, they are the first people to migrate in the course of Allah
- after Abraham and Lut (AS)

When they migrated to Ethiopia, it was secret, Quraish got very enraged and angry

- to realise the Muslims have migrated, for Ethiopia was their ally

So the tyrant wants you to be in his country, for him to monitor you

- each and every activity of yours

The Prophet chose Ethiopia because he said no man is oppressed there

- the scholars said this proves that the prophet was in touch with fiqhul waaqia
- even though there were no TVs then

So if you are a leader you need to be in touch with fiqhul waaqia

- if not you will harm the people

The kuffaar sent Amr ibn Al Aas, he was a very wise man and had the gift of the gab

- this means you are gifted in speech, erudite means you are fluent in speech

So they chose him for this reason

- he was a pagan at that time, because he took his Shahadah later and conquered Egypt

His mission in Ethiopia was to convince the Negus to send the Muslims back

- this is a title given to the king of Ethiopia

Amr brought expensive gifts to the king and told him to send the Muslims back

- because they are renegades who abandoned the religion of their fathers

The Negus asked the Ameer of the jama'a, Ja'far ibn Abi Talib he said;

Quraish could not tolerate the prospect of a secure haven available for the Muslims in Abyssinia (Ethiopia), so they dispatched two staunch envoys to demand their extradition. They were 'Amr bin Al- 'As and 'Abdullah bin Abi Rabi'a before embracing Islam. They had taken with them valuable gifts to the king and his clergy, and had been able to win some of the courtiers over to their side. The pagan envoys claimed that the Muslim refugees should be expelled from Abyssinia (Ethiopia) and made over to them, on the ground that they had abandoned the religion of their forefathers, and their leader was preaching a religion different from theirs and from that of the king.

The king summoned the Muslims to the court and asked them to explain the teachings of their religion. The Muslim emigrants had decided to tell the whole truth whatever the consequences were. Ja'far bin Abi Talib stood up and addressed the king in the following words:

"O king! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in unchastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighborhood were neglected; we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbors and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression."

The king was very much impressed by these words and asked the Muslims to recite some of Allah's Revelation.

Ja'far recited the opening verses of Surah Maryam (Chapter 19 Mary) wherein is told the story of the birth of both John and Jesus Christ, down to the account of Mary having been fed with the food miraculously. Thereupon the king, along with the bishops of his realm, was moved to tears that rolled down his cheeks and even wet his beard. Here, the Negus exclaimed: "It seems as if these words and those which were revealed to Jesus are the rays of the light which have radiated from the same source." Turning to the crest-fallen envoys of Quraish, he said, "I am afraid, I cannot give you back these refugees. They are free to live and worship in my realm as they please."

On the morrow, the two envoys again went to the king and said that Muhammad [ﷺ] and his followers blasphemed Jesus Christ. Again the Muslims were summoned and asked what they thought of Jesus. Ja'far again stood up and replied: "We speak about Jesus as we have been taught by our Prophet [ﷺ], that is, he is the servant of Allah, His Messenger, His spirit and His Word breathed into Virgin Mary." The king at once remarked, "Even so do we believe. Blessed be you, and blessed be your master." Then turning to the frowning envoys and to his bishops who got angry, he said: "You may fret and fume as you like but Jesus is nothing more than what Ja'far has said about him." He then assured the Muslims of full protection. He returned to the envoys of Quraish, the gifts they had brought with them and sent them away. The Muslims lived in Abyssinia (Ethiopia) unmolested for a number of years until they returned to Medina. [Ibn Hisham 1/334-338]

Ja'far was educated and also erudite just like Amr who the kuffaar sent

-the king was impressed by his speech and asked them to recite some ayahs from the book
-so Ja'far did and the king allowed them to stay

On the following day, the kuffaar said to the king

- these Muslims blaspheme against Jesus so turn them back
- the king summoned the Muslims again and asked them what they say of Jesus
- Ja'far again spoke and in the end the king refused the gifts of the kaafirs
- and allowed the Muslims to live there so long as they want

So the Muslims made two hijras

1. from darul harb to darul kufr
2. from darul kufr to darul Islam in Madina

So in the world you have 3 dars

1. darul harb
2. darul kufr
3. darul Islam

You are allowed to make hijra from darul harb to darul kufr

- or from darul kufr to darul Islam
- but you are not allowed to make hijrah from darul Islam to darul harb
- or from darul kufr to darul harb
- darul harb is a land fighting Muslims like the UK and US
- they fight Muslims and lock them up and they ask incriminating questions to trap you
- and give it to the MI5 or FBI

The Prophet (ﷺ) said, "I am not responsible for any Muslim who stays among polytheists. They asked: 'Why, Apostle of Allah? He said: 'Their fires should not be visible to one another.', and he (ﷺ) said, "Who joins the polytheists and lives with them then he is like them" and he (ﷺ) said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west." [Al-Musnad Vol.4/99, Abu Dawud Vol.3/7 Hadith 2479, and ad-Darami Vol.2/239]

The Messenger of Allaah (ﷺ) said: "I have nothing to do with every Muslim who settles among the mushrikeen." (Reported by al-Tirmidhi, no. 1604; Abu Dawood, no. 2645)

It was narrated from Samurah that the Prophet (ﷺ) said: "Do not live among the mushrikeen and do not mix with them, for whoever lives among them or mixes with them is not one of us." [Narrated by al-Bayhaqi, 9/142; al-Haakim, 2/154. He said, it is saheeh according to the conditions of al-Bukhari]